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WEEKLY REVIEW.

—An interesting meeting was held July 1st in London, in connection with the dismissal of nineteen missionaries by the Church Missionary Society to various foreign fields. Eleven of these were for India and Ceylon, viz: for North India, Revs. J. Fuchs, F. A. P. Sherriff, W. B. Chancellor, G. T. M. Grime; Dr. T. Maxwell and Mr. W. Briggs; for Western India, Rev. W. F. Dale; for South India, Revs. W. Ellington and H. Horsley; for Ceylon, Revs. W. E. Rowlands and G. F. Unwin. These are all new missionaries with the exception of Messrs. Fuchs, Briggs, Ellington and Rowlands.

—The witness whose letter will be found in another column is one who knows whereof he affirms, and whose testimony is thoroughly reliable.

—There is a law against gambling and it is occasionally put in force against Natives. We have often protested against the injustice shown by the non-execution of the law in the case of English gentlemen. At Kurrachee the other day a gambling case was being tried when a Pleader volunteered the information that gambling was carried on daily at the Club and Messes, not only at Billiards, but at backgammon, card-playing and other games of chance. Questioned by the Magistrate he said they played for money and added 'I myself gamble there daily.' Now what hypocrisy it is to come down on the lower class of Natives and punish them for doing that which is done on a vastly greater scale by the people that live in fine bungalows! We believe all gambling to be demoralizing, raffles included, and should be very glad if the law could put a stop to it; but there seems little prospect of this while the greatest offenders are allowed to go scot-free.

—They have a goddess in Madras named Mariatha, and her worship is thus described:

> On the first day all those who have made vows to the goddess sacrifice either a sheep or a fowl, and in the evening they (of course both the sexes) set out in processional order through the streets with tom-toms. This evening I witnessed a shocking and horrible scene. Among the vowers in the several processions I observed some had their tongues pierced with iron-rods, some had pins stuck all over their bodies and garlands hanging from them, some had made incisions in their sides in which were inserted iron rods, some passed through these incisions large ropes, held on both sides by two persons, and some employed four men to carry a small car the middle of whose axles passed through their sides. Such were the horrible scenes of this evening. Such were the scenes supposed to delight the terror-striking Mariatha, in which the semi-barbarous portion of the people of this place take a delight.

And yet we see Parsees, Mahomedans, and even Theists uniting with Hinddos in defence of Hinduism against Christianity. Nay, we have nominal Christians joining with them. All classes of religionists in this country are mutually tolerant of each other, no matter how antagonistic their systems mutually are, no matter how revolting some of the rites and beliefs; and all with one accord unite against the missionary who preaches salvation through a holy and self-sacrificing Saviour. Men are willing to lacerate themselves and torture themselves to obtain religious merit, but are not willing to do the things which God commands them. They fancy they have found out something vastly better than obedience; they scout the idea that they should habitually do as God requires; but at exceptional times they will put a skewer through their skin and so discharge all obligations and begin a new account with God.

The above is followed up by the report of something much more horrible, in our own neighbourhood. If self-torture is agreeable to the divinity, the immolation of a human victim will be still more so. A sunyasee, or religious mendicant, recently from Benares, went to Mulkapoor, in the Kolapore State, and gave the people such proof of his sanctity that he was constituted the priest or poojari of a temple of Mahadeva. In June last a boy of 12 years of age was missed. The holy man said that he had changed him into a cock by means of his powerful muntras. It was at length ascertained that he had been burnt to death within the temple as a sacrifice to the deity, to induce the latter to reveal hidden treasures. We gather these facts from the *Times of India*, and hope to hear soon of the trial of this holy man. A Lingayet Wani is said to have been implicated in the ruthless deed. Twelve persons were crushed to death beneath the wheels of Juggonath, in Bengal, a month or two ago. Hinduism is being manifested in its true colours.

—The *Sunday at Home* for August presents us with an engraving of a notable picture painted to commemorate the fact that Pius IX. has exceeded 25 years in his Pontificate. The painting belongs to the Pope and now adorns the Vatican. The central and most conspicuous figure in this painting is Pius the Ninth, seated upon a lofty pedestal, in serene episcopal majesty. The five great divisions of the earth are symbolized by female figures, lowly bending around his throne, and looking suppliantly to him that sits thereon. The uppermost figure in the picture, but secondary altogether to that of the Pope, and there apparently for the purpose of enhancing the glory of the latter, is God! represented as a man of mature years, seated, with a globe upon his knee. A female figure which may represent either the Church or the Virgin Mary is at the left hand of the Divine Majesty, and Peter occupies the right. The Holy Spirit is represented as a dove descending on the head of Pius the Ninth, the Pope whose infallibility did not enable him to retain the temporal dominion. We look in vain for Christ; only *beneath the feet of the Pope*, on the pedestal, are two names, and one of then is Christus, the other being Petra.

—We have been favoured with a copy of the first number of "The Indian Evangelical Review; a quarterly journal of Missionary Thought and Effort." This number is dated July and appears somewhat after date; but it is expected that the second number will appear punctually next month. It contains articles on the following subjects: The Missionary Character of Paul; the Training of Native Preachers; the Native Aristocracy and British Government; Early Glimmerings of Divine Truth in India; Old Canarese Literature; Growth of the Native Church in Spirituality; Buddhism; the Shiahposh Kafirs; Notes and Intelligence. The whole makes a handsome volume of 136 pp. 8vo. Madras the Benighted bears off the palm in a very important respect; books can be printed there more cheaply than in any other part of India, and at about half the expense of printing in Bombay. So the *Indian Evangelical Review*, edited in this Presidency, goes to Madras to be printed, and the Southern Presidency revenges itself in a very Christian-like way for the bad names given to it. We have not yet had time to read the articles in this number, and must therefore reserve further remarks for a future issue. Meanwhile we congratulate those concerned that their barque is happily launched. We believe that copies are to be had at the Tract and Book Depôt, Esplanade, Bombay.

In the Rev. T. V. French's paper on Preaching to Mahomedans, read at the Allahabad Conference, reference is made to the strenuous and organized efforts now made by Mussulmans to discredit the Bible. "Whilst the reading of the Holy Scripture to discover its real character is strictly forbidden (often under severe penalties), the reading of books in which it is maligned and disfigured, is greatly encouraged." After all there is a good deal of hypocrisy in the objections ordinarily brought forward to Christianity; the objections advanced are not really those that have weight with the objectors; for we find that they are not at all distressed by the existence in their own systems of the things which they advance against the Bible. These not being the real objections, very little is gained by replying to them. If we inquire into the real difficulties, they are, first, the spirit of rivalry that makes it seem to them an intolerable reproach to allow that their religion is inferior to others, or not superior; second, personal pride that makes it difficult for them to renounce the merit which they attribute to their religious acts, and be indebted solely to Christ for the pardoning and sin-subduing love of God; third, want of faith in God, hindering them from receiving the testimony of the Scripture to his holiness and to his

love. A year may be spent in arguing about other points, but if their pride and self-righteousness stand firm, nothing will have been gained. It is through pride and emulation they engage in these discussions, and not from a desire to know the truth. Now there is nothing that is so fitted to affect this state of mind as the preaching of the simple Gospel. Says Mr. French:

"We make small way so long as the arena into which we challenge or are challenged is that of logic, metaphysics, laws of evidence of human courts, instead of setting men face to face with the living oracle and the Spirit's ministration; with God the righteous Judge, the voice of the Son of God, the convincing and new-creating Spirit."

Mr. French believes that some Mahomedans are not without aspirations after a higher and truer life than their own system reveals to them.

A DISAGREEMENT between two women in humble life, may not seem a matter meriting much attention. What is more common in this world than such disagreements? They scarcely elicit the attention of the neighbourhood, and that only if their voices are heard in altercation. There were two female members of the church at Philippi who had some difference. They treated each other coldly and avoided each other's society. This was 1800 years ago; what have we to do with it? Why, every time we read the epistle to the Philippians our attention is drawn to it. We are not told what it was about. One may have been told that the other had spoken slightingly of her; in some way or other one was supposed to have failed in the law of love towards her, and so she broke the same law to be equal with the other. The news of this misunderstanding travelled all the way to Rome, about 700 miles, and reached the ear of the apostle in his prison, and is thus referred to by him in his letter: "I beseech Euodias and beseech Syntyche that they be of the same mind in the Lord." He, the apostle, actually beseeches them, each of them by herself, to be of the same mind. Can we suppose that disagreements of this kind among Christian brethren are of little consequence? No, indeed: The church is Christ's body, made one by the Spirit of love, and a failure of love is like a rent, a fracture in the body. It is a wound, and will impair the action of the body if not quickly healed. It is an entering wedge for Satan, and no one can tell what havoc he may make if not speedily deprived of his advantage. So these two sisters are earnestly begged to make it up and see eye to eye. But there may have been some real grievance. One may have done the other some wrong. May be refusing something due. Well if Euodias owes something to Syntyche, Syntyche owes love to Euodias and is bound to pay her debt even if the other is negligent. Why do ye not rather suffer wrong? It is the privilege of the Christian to suffer wrong and forgive his brother's trespasses. Paul evidently thinks that what he demands is feasible. It is not unreasonable to ask two Christian brethren who are of different minds to be of one mind. How? Observe the words added: 'in the Lord.' Let them draw nigh to the Lord, know his love and their own unworthiness, and cheerfully give up whatever tends to keep them apart for the reason that it is displeasing to Christ. We can see from this exceptional instance how sacredly the early Christians regarded the law of brotherly love. In many modern churches of Christ (so called) such differences are so common that it would be ridiculous to call especial attention to one case. Just in the degree in which we have the presence of the Spirit of God in our churches we shall have the apostolic solicitude to maintain unbroken the law of mutual love.

'WE confess,' says the *Indian Observer*, 'that the abuse popularly heaped on Pontius Pilate has always seemed to us to a great extent unjust.' Is there abuse heaped on Pilate? Not, we think, among Protestants. Those who are familiar with the Gospel narratives are perfectly well aware that Pontius Pilate is the only one among those who are mentioned in connection with the last hours of Jesus, that really sought to liberate him. He recognized the innocence of Jesus, and was exceedingly unwilling to gratify the Jews by condemning him. Our Lord bore witness that his culpability was less than that of his own unfaithful disciple who had delivered him up, and told him that he had no power against him except such as God had given him. And Pilate disclaimed all responsibility in the matter, when he gave him up to the Jews. Considering that he was a Roman and a heathen, the wonder is that he should come so near to a correct view of the facts. It has been reserved however for Mr. Fitzjames Stephen, to pronounce an eulogium upon Pontius Pilate, as the perfect model of a District Officer. Pilate himself has sufficiently pronounced his own condemnation. Acknowledging to the last the innocence of Jesus, and recognizing the malice and envy by which his persecutors were actuated, he nevertheless makes over the innocent man to them to be crucified by them between thieves, and liberates a murderer who had been attempting an insurrection. One must have a strong idea of what constitutes perfection in a District Officer, who finds this conduct of Pilate worthy of eulogium. The alternative of yielding to the Jews was to have an unfavourable report of the procedure sent to the Emperor. He sacrificed justice to popularity. We should be sorry if such a conception of the duties of a District Officer or Chief Commissioner should be adopted.

Not only does Mr. Stephen expressly hold Pontius Pilate out as an example to Indian officials, but it is only a logical result of his views on toleration that he should do so. All religions are, he thinks, if not absolutely false, at any rate so absolutely destitute of real proof that no rational man would ever stake the smallest sum on any one of them. The whole duty of man is to abstain from notorious vice, for this may hinder your getting on; to hold all theories to be so entirely a matter of conjecture that to sacrifice a material advantage for the sake of one of them would be the veriest folly.

We are not much surprised to learn that Mr. Stephen denies a revelation. Most men will think that when expediency is set above truth and justice, there is some need of light from above. We fear that Pontius Pilate will condemn Fitzjames Stephen in the judgment.

The Bombay Guardian.

SATURDAY, SEPTEMBER 6, 1873.

THE FAITH THAT SANCTIFIES.

With reference to the statement frequently made of late, that holiness is by faith, Mr. Grattan Guinness delivered an address at Dublin recently in which he inquired, What is the faith that produces Holiness? He discarded the idea that mere dependence on power was the faith that bore this fruit; but, taking for his text 2 Cor. iii. 18, maintained that the faith which beholds the glory of Christ is that which transforms into his likeness. We would not seek for a full explanation of this faith (which is not a particular kind of faith, but just faith, true faith, viewed in connection with particular results) in either expression. If we wanted to designate it by a single word we would use the word *appropriate*, or the word *abide*; abiding in the vine, the branch appropriates the fulness of the vine to the extent of its capacity and brings forth fruit accordingly; so let the believer abide in Christ and Christ will abide in him. But faith is best comprehended by giving heed to all the illustrations of it presented in the Scriptures. Mr. Guinness finds in the expression 'from glory to glory,' evidence that our transformation is not sudden or immediate, but gradual, transitional and not consummated here. Taking the expression in the sense in which he uses it, still we do not think it means from one degree of sin to a less degree of it. The word glory is not generally used in Scripture with reference to what is earthly, but rather to what is heavenly, and we have been accustomed to regard the words (as they occur in our version) as signifying from one degree of heavenliness to another. But we do not think our common version renders the passage correctly. We would render it thus: 'We all, with unveiled face mirroring the glory of the Lord, are changed into the same image from glory unto glory, even as from the Spirit of the Lord.' κατοπτρον is a mirror, and the active verb formed from it naturally means to mirror or reflect. The apostle begins the chapter by speaking of the Corinthian Christians as an epistle of Christ, written not with ink but with the Spirit of the living God, making them to be a living expression of the mind of Christ. He goes on to speak of the glory of God seen upon the face of Moses when he descended from the Mount; his face mirrored or reflected the glory of God. But the present dispensation is peculiarly a ministration of glory; only the minds of the Jews are veiled by prejudice so that the light of the glorious gospel of Christ, who is the image of God, may not shine unto them. We may think of the veil either as upon the mind or upon the Gospel; so that the apostle says (iv. 3) If our gospel be hid (veiled), it is hid to them that are lost. And he then proceeds: "God who commanded the light to shine out of darkness (lit. He that speaketh light to shine out of darkness) hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ." We have then,—Christ the image of God; the glory of God emanating from him as light, shining into the heart of the believer (the veil of unbelief having been taken away) and reflected from him. From glory unto glory means, we think, from the glory in Christ to the glory in the believer. In like manner we understand the expression 'from faith to faith' as meaning from the faith of the preacher to that of the hearer. 'Where the Spirit of the Lord is, there is freedom'; that is, freedom from the veil spoken of; liberty for the light of Christ to shine in.

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Mr. Guinness quotes also the passage in 2 Peter i: Add to your faith, virtue, etc., and puts it very strikingly thus: "Add to the faith of Abraham the virtue or courage of David; and to the courage of David the knowledge of Solomon; and to the knowledge of Solomon the temperance of Joseph; and to the temperance of Joseph the patience of Job; and to the patience of Job the godliness of Daniel; and to the godliness of Daniel the brotherly kindness of Jonathan; and to the brotherly kindness of Jonathan the love of John." This is very admirable, and profitable to dwell upon. But we hesitate to regard these as successive stages in Christian development. Neither of these graces comes by itself; nor do they come just in this order. Our growth in grace is like the growth of an infant or of a plant. An infant has all its members and grows by the growth of each. But how does the Christian grow in grace? Peter begins the epistle by telling us that we have all things that pertain to life and godliness in Christ; there is all fulness of blessing, all treasures, all that is necessary for the perfection of the believer, and all is made over to each believer in Christ. He is to abide in Christ by 'precious faith,' receive of his fulness, and give it expression in all the fruits of righteousness. The different Christian graces will generally be found to be faith in exercise. The humility that led the centurion to say, I am not worthy that thou shouldst come under my roof, was simply faith perceiving the excellency of Christ. In Hebrews xi. will be found courage, patience, brotherly kindness, meekness, and other graces, but these are shown to be simply faith in exercise. All the elements of Christian character are sometimes comprehended in faith, hope, love; sometimes in faith and love; sometimes in faith alone, or in love alone. The exhortation in 2 Peter i., corresponds with that of James, 'Prove thy faith by thy works.' But the believer is made aware of his need of each particular blessing, before he seeks it and obtains it; and uses all diligence to secure a full and truthful expression of Christ in his life. He finds himself wanting comparatively in some grace; he gives special heed to those portions of Scripture that are fitted to convey it to him (he is sanctified by the truth); does he rest content when he has got the blessing? nay, the very blessing that he has received shows him some other want of his spiritual nature. In this growth the fullest activity of his nature is called into exercise; it is anything but a passive growth; but all the time he is simply drawing from the boundless fulness of Christ. And, according to the apprehension that we have of the matter, he is to go on growing for ever; at all events he is to go on for ever receiving of the fulness of Christ and translating it into the visible elements of a holy life. The branch receives, according to its receptive capacity, of the fulness of the vine to-day; to-morrow the branch will have grown by what was to-day received, and it will make a larger demand upon the vine; and so on, every day. Paul mentions that Epaphras prayed fervently for his Colossian brethren, that they might stand perfect and complete in all the will of God. But to-day's perfectness will not suffice for to-morrow; in other words, all the will of God, to-morrow, will mean more than all the will of God, to-day.

The great thing that Christians need to learn, that they may be holy as God is holy, is that in Christ is given them all pertaining to a life of perfect godliness, and that it is for them to avail themselves to the utmost of that which is theirs. There is none good save one, that is, God, and the perfection of the creature consists in finding nothing in itself but all in God.

TEXTS AND THEIR MEANINGS.

Jesus did not commit himself unto them, because he knew all men. John ii. 24.

Many believed in his name, when they saw the miracles. But it was not a faith that met with that response from Jesus which he grants to true faith. He knew what was in man, and needed not that any should testify of man. Nathaniel was surprised when he first came to Jesus to find himself recognized: Whence knowest thou me? It would be a stranger thing if Jesus the Saviour did not know faith the moment it made its appearance in any heart. The word here rendered 'commit' is the same word that is rendered 'believe' in the previous verse: many believed in him, but he did not believe in them; this is not it exactly, for the word here has a transitive sense, being followed by 'himself'; he did not entrust himself to them; did not confide in them; or as our version has it, not unaptly, did not commit himself to them. The evangelist immediately proceeds to give an illustration of what he is saying, by a notice of the visit which Nicodemus paid to Jesus. Nicodemus is one of those who believed on his name, to whom Jesus did not commit himself. Jesus knew what was in him; and while Nicodemus begins with a declaration of faith, Jesus shows him at once that he is without faith: "I have told you of earthly things and ye believe not." He believed that Jesus was a messenger from God, and yet will not receive the message.

True faith meets with a response from Christ. This is a most important statement. Has Christ committed himself to you? No? Then you are doubtless trusting in a Christ of your own fancy, as these Jews were. You take Christ as your Saviour, with the idea that he does not wish you to be radically different from what you are, that he accedes to your wishes and notions in various particulars, that the government and guidance of yourself is a sort of joint partnership, that he is to save you easily and pleasantly, and not by means of crucifixion. You are contented to follow him, but he must not lead you to Gethsemane, the hall of council, the court of Pilate, Golgotha. Well, your faith is not in Jesus the Christ, and so he does not commit himself to you and never will.

In Christian lands, at this day, there are perhaps more people lost through an untrue faith in Christ, than through unbelief. In other words, there is no form of unbelief more specious and more fatal than that which fills our churches with nominal believers. The first step towards deliverance from this fatal semblance of faith, is to take note of the fact that true faith meets with a distinct response from Christ; Christ commits himself to it; gives a white stone with a name written that none but the receiver understands; the earnest of the Spirit; the witness of the Spirit. Without this what is all the rest? You may make for yourself a Christ that shall correspond with the Christ of the Gospel as perfectly as a consummate statue will resemble the man it is made to represent; still it is very different from the man himself. To believe in Christ is to have Christ living in you instead of yourself. Not I, but Christ liveth in me; the life I live in the flesh I live by the faith of the Son of God who loved me and gave himself FOR ME.

THE SUNLESS NATION.—VIII.

(An Allegory.)

I now asked Light-seeker about the friend who had gone back to the gaslit ones, whose fall he was bewailing at the time that I joined him. He answered me thus:

As my mutilated guide and myself were making our way out of the sunless region, we were hailed by a young man sitting on the steps of one of the temples of which I spoke to you, where the gaslight and sunlight are artistically blended. He asked us whither we were going and we told him. He asked us to sit down for a little beside him, and then endeavoured to show us that while we had done well in coming so far, it would be a mistake to proceed any further. He said:

"I have the highest respect for the convictions that have influenced you, and can understand the feeling that prompts you to endeavour to get out into the full blaze of sunlight. You have not, however, I fear, sufficiently reflected upon this nature of ours and its limitations. Our nature is composite and there needs to be a combination of heaven's light and earth's, in order that our spirits may attain to their true element. There must be adaptation; accommodation; we find it in all things. We are not angels; and the light that is salutary to our whole being is such a light as you find in this temple where I minister. I know very well that there are many temples where the amount of sunlight admitted is of the most attenuated and infinitesimal character and the gaslight is almost all in all; and I do not wonder that thoughtful persons should fail to find satisfaction in them. But come in and see how potently yet beneficently the light of heaven comes to us here. It will do your eyes and your heart good."

We complied with his invitation and entered; and I must say that my first feeling was one of grateful relief. But my mutilated friend was not so favourably impressed as I was. He asked:

Why exclude the light of heaven at all? Does the Lord of light err in giving it, that we should need to arrest it as though it were contraband and make it genuine by mixing up something of our own with it? You see the error of those who exclude so much of it; but is it legal to exclude it at all? You say that the pure light is damaging, not adapted to our organs. If this be so, our organs must have been perverted from what they originally were, and even so the Giver of light surely knows how to adapt his gifts to our necessities. But I find it more reasonable to believe those who say that the sunlight is restorative; instead of wounding it heals. Nay, I know it; I can myself bear testimony to the fact that the pure light is life, joy and peace. Consider, dear friend, it is an impeachment of the wisdom and goodness of Him who ordained the light and fashioned us and sends it to us, to suppose it necessary to neutralize it with something of our own.

Much more to the same effect did he say, and very earnestly, and I saw that the young man was deeply impressed by his words. The latter would have had us tarry a while longer; but we felt that our business required haste, and taking leave of him departed. What was our surprise after we had gone some distance further to hear his voice behind us. He came at the top of his speed, and soon overtook us. On reflection he had determined to follow our example and seek the light of life, joy and peace. We were exceedingly glad. My mutilated friend spoke to him about the long-suffering and patience that he would also need. He assented, but I do not know whether he gave much heed to this. Well, he came out with us into the sunlight, and received a stone of light, and rejoiced with us. With many other sons and daughters of the Lord of light, we came together in a temple that was open to the sky, and praised Him who had sent deliverance to us. We found employment in a vineyard. When we came together on the evening after our first day's labour, we received each of us a piece of coarse brown bread and a glass of water.

But how is it, I said to Light-seeker, that there is no night here?

Do you not perceive that our sun has its habitation in yonder celestial city, from whence its

rays always reach us?—Now my mutilated friend and myself had our hearts so filled with the light of life, that we never noticed but that the bread and water were excellent, and we ate our meal with gladness and singleness of heart. But a cloud came over the face of the young minister. He could scarcely eat the bread, but being hungry could not forego to eat it. We were sorry to see his dislike: seeing that we were aware of it, he forced himself to laugh. We hoped that the defect in his taste would be rectified; unfortunately he did not acknowledge that the defect was in him. A particularly hard piece of work happened to fall to him in the vineyard, and an expression of murmuring fell from his lips. I was now filled with alarm, and spoke to him earnestly about the danger he was in. I tried to show him that nothing could be against him, unless his own heart gave permission; in the spirit of loving acquiescence he would find that which should neutralize all opposition and make it profitable to him. He seemed to see it, shed some tears, and went back to his work. Not long after, under some provocation he left the vineyard. As soon as I became aware of his absence, I hastened after him. He was in the place where you found me; he was listening to some singers. The stone on his head had lost its lustre and become a burden and he shook it from him; shutting his eyes he lifted the stone in the pavement, and went down. When he heard my voice hailing him, he went down only the more precipitately, and disappeared from sight.

Do you think he can be recovered? I asked.

We can tell better when we have done our best to recover him. But we must first learn the lesson taught us by this failure. It is not enough that we should give the will of our king preëminence in many and in great things, if in some pettier matters we give preëminence to our own. Self is self; it professes to have become very good through correction, and asks a momentary breath of fresh air; but if you let it out of its captivity one moment, it uses that opportunity to open the door to the arch-enemy. But come, let us see what we can do for the recovery of the young minister.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

Dear Sir,—Two articles have been published in the *Indian Church Gazette* in regard to the visit of his Lordship the Bishop of Calcutta to Tonghoo, and the propriety of establishing an S. P. G. Mission in Tonghoo.

The articles discuss the question of the difficulties among the Karen Christians or converts of the American Baptist Mission in Tonghoo, and in effect plainly predicate and advocate the propriety of establishing an S. P. G. Mission on the fact that these difficulties cannot be healed.

The history of the Mission is discussed, and especially the connection of Mr. and Mrs. Mason with the Mission. The articles claim especially that Mrs. Mason, in connection with her husband, has been nearly the sole agent in establishing the Mission, as well as the instrument of producing and gathering into churches all the converts and establishing all the schools in the villages. "But she and her husband were cut off from the Mission in 1863, and so the Mission, deprived of Mrs. Mason's agency, has rapidly gone to decay, beginning from the very date of her severance, by the hand of a bigoted sect, from the work." This the writer learns especially from the "searching inquiry" made by his Lordship while in Tonghoo.

We have not the least disposition to be unfair with these articles, and certainly we have no wish to be unfair with his Lordship or with his motives and intentions. But whatever may have been the aim of the abovementioned articles, they certainly deal most unfairly both with the history of the Mission, and with his Lordship in regard to his acts in Tonghoo.

In the first place the Bishop, while in Tonghoo, made no searching inquiry into the state of the Mission, nor did he make any inquiry at all, such as a judge should be expected to make, who was to decide a matter of equity or right; for in all such cases, no inquiry can deserve the name which does not ask a statement from both parties in the case. The Bishop, it must be confessed, consulted with Mrs. Mason and with those who adhered to her; but he did not call upon or make any inquiries of any Missionary not in Mrs. Mason's interest, except on the one question of the grant of land made by the Government to Mrs. Mason; nor did he call or make inquiries of any Karens except those in Mrs. Mason's interest.

It must therefore appear plain that these articles in the *Church Gazette* have treated his Lordship with great unfairness, a thing which we must suppose to originate in ignorance of the facts of the case on the part of the writer. He must have merely guessed his facts, and most likely from what he supposed a liberal minded and unsectarian gentleman like his Lordship would be likely to do in such a case.

But the want of information is quite as manifest in regard to the history of the Mission and Mrs. Mason's connection with it, as in regard to the acts of his Lordship in Tonghoo.

The truth is, Mrs. Mason's agency in establishing, building up, or extending the Baptist Mission in Tonghoo has always been adverse. Mr. and Mrs. Mason went to Tonghoo on their way to America for health in 1853. But the Mission to Tonghoo had already been appointed from Tavoy, and the men appointed arrived in Tonghoo soon after the Masons. Mr. and Mrs. Mason remained in Tonghoo nine weeks. About the end of this time *two Karens* were baptized, but it cannot be seen that their baptism had any general effect or any influence in introducing the gospel. These Karens were both from the West or from the Yomah district, where the gospel is scarcely yet introduced, and where the influence of the two converts, so far as it went, was only a hindrance, for they soon apostatized. The great field of Eastern Tonghoo, where all the great work has taken place, was not entered, nor was the way opened or any perceptible influence produced till after the Masons left the country. It was then entered by the Native Missionaries from Tavoy, and that with the utmost difficulty and *risk of their lives*. As soon as these Native Missionaries gained an entrance, it was seen that the way was prepared by God, and not by man, the Masons or anybody else. There was a wonderful uprising of a whole people. The Native Missionaries applied to Mr. O'Rily, the first Deputy Commissioner of Tonghoo, who with great earnestness entered into sympathy with the Native Missionaries, and for them wrote earnest and touching appeals for help to all the American Missions in Burmah. The result was that a large number of Karen preachers and teachers were sent to Tonghoo from Moulmein, Rangoon and Bassein, and those especially from Bassein are still the leading men by whose influence, in connection with those from Tavoy, the work has been sustained and carried on.

But the best and greatest result of Mr. O'Rily's appeals for help was the sending of the Rev. Mr. Whitaker to Tonghoo. He spent a year and a half in Tonghoo in founding and organizing the Mission, and may well be taken as the first and most efficient Missionary who has ever been connected with Tonghoo. He was a man of vigorous health and strength when he came, but went beyond human endurance in labours. When the Masons came back here after an absence of 3 or 4 years, great work was done. The Mission was founded and extended over nearly all the territory which it now occupies. That there would have been no reaction in doctrine in a mass of converts gathered with such astounding rapidity under any circumstances, is not to be supposed. As soon as Mrs. Mason returned she had her wild schemes to introduce, much to the *hindrance* of the work and grief of those who had done it. That she and her husband should *claim* the authorship, and use this claim for their own fame and influence, may be true; yet nothing can be more preposterous as a matter of true history.

Mrs. Mason's agency has never been essentially better for the Mission than it now is. It has always been felt not in building up, but in pulling down, at first covertly, but now openly.

Is it to be credited anywhere in India or in Burma, that the American Baptist Missionary Union would commit an act so unjust to itself, so contrary to all its antecedents, so bewildering and destructive of the best interests and the faith of an ignorant and superstitious people, as violently and without a just cause, to sever from its connection a man or a woman in the height of his or her usefulness, so successful in the very work which he or she was appointed and supported to perform? Surely there must be something more patent here than the accredited bigotry of the "Baptist sect." The full proof and justification of the act of the A. B. M. U. in cutting off Mrs. Mason was the fact that she was ruining the Mission infinitely faster by her connection with it, than she possibly could do when severed from it.

We have no wish to enter into controversy or to go over the sad history in discussion; but the cause of Missions cannot be promoted by misinformation given to the public under any circumstances, and certainly such misinformation cannot be harmless when it is given to enlist lively and powerful elements of discord in place of those so comparatively powerless, and if left to themselves, so ready to die out of their own accord.

If the friends of the S. P. G. are determined to take advantage of the opening which they now seem to see for themselves in the Tonghoo Baptist Union Mission, they should be assured beforehand that their justification for the act should depend on something better than misinformation. The "Baptist sect" should, from its antecedents, welcome all helpers of the truth of Christ; and from its antecedents, it should be known not easily to surrender its position when convinced of its pursuit of the truth of Christ, and its harmony with *right*.

A WITNESS.

Epitome of News.

Saturday, August 30, 1873.

—*Architect:* "Every patient in St. Thomas's Hospital is accommodated at an expense for the building and its fittings of about 520*l*. The value of the land we of course leave altogether out of account. Now it is not to be wondered at if the mind of an economical architect—not to speak of other people—should be impressed with the fact that this sum of 520*l*., expended in providing for a single patient, would build in the country five or six first-rate cottages for labouring people's families, or in London a superior ten-roomed house. In other words, the cost of this hospital for 600 patients would provide a sufficient number of houses of a rental value (ground-rent now included) of at least 50*l*. a year to give each patient a house to himself; and, whatever explanations may be offered, it is vain to deny that this is an alarming fact. It represents, at first sight, a degree of extravagance in hospital-building which is almost incredible; and if the expenses of maintenance may be presumed to be on a par with this (and all the world knows that a costly house leads to costly house-keeping), the extravagance must be simply doubled at once. Moreover, if we may suppose it likely that other hospitals in town and country will now be found to emulate St. Thomas's in respect of what is called completeness, it is not unreasonable to suggest that the effect of such an example may become most embarrassing."

—*Englishman:* "The success of the gold diggings at the Cape seems to be now assured. At the date of the latest news there were two hundred men at work at the Transvaal diggings, and the average earnings had been an ounce a week for each man. Many of the experienced diggers from Australia were earning much more, and one fortunate digger had found a nugget of a pound weight. The alluvial diggings at Leydenberg were also paying well. Business at the diamond diggings was rather dull, and the price of stones, except those of the best water, had fallen."

—Home Intelligence, August 8: Dr. Harold Browne, Bishop of Ely, is translated to the see of Winchester; and Canon Woodford, Vicar of Leeds, is appointed to the vacant bishopric.

—By a frightful railway accident at Wigan to the Scotch tourist train twelve persons have been killed and thirty injured. Part of the train left the rails when passing "facing" points. Sir John Anson was among the killed.

This terrible accident has been followed by several others, in which a considerable number of persons have been more or less injured.

—A telegram from Washington states that the Government has decided to discontinue the Ku-Klux prosecutions, and to pardon the least culpable of the members of that association.

—A great fire broke out on August 2 at Portland, Oregon, by which twenty-three blocks, containing 366 buildings, were burned to the ground; 150 houseless families are encamped in the parks. The loss is estimated at 1,500,000 dollars, a large amount of which will fall upon foreign insurance companies. On August 5 the Standard Oil Works at Hunter's Point, Long Island, were destroyed by fire, by the explosion of two tankboats. Great loss of life and property are reported.

—The *Lancet:* "There is now at the estuary of nearly all our great rivers, and within easy access of our chief seaports, one or more training-ships for boys. A few of these are designed for the

sons of the more favoured classes; but the majority extend their hospitality and discipline to the poor little Arabs of the streets. Lord Dalhousie, commenting the other day at Dundee on the good rendered to the community by the *Mars* training-ship, dwelt strongly on the relief to the rates and on the lightening of the police reports by the timely 'snatching of these little brands from the burning,' and the conversion of the precocious vagabond and thief into a smart, capable, self-respecting sailor-boy. In this way not only our mercantile marine, but our navy, can always command a supply of efficient hands—a consideration which puts the latter at a distinct advantage over our army, with its not very satisfactory recruiting system. The health of the boys is reported at every training-ship to be exceptionally good; their moral discipline is much above the average of the ragged and reformatory schools; while their skill, not only in seamanship, but in various handicrafts, such as carpentering, shoemaking, roping, and so forth, puts them in possession of the means of earning a livelihood even when the opportunity of going to sea is withheld. By all means let us have more of these 'moral life-boats.'"

—*Christian Advocate:* "It is quite an encouraging fact that the late French revolution proved the grave of some of the literary stars of France of the first magnitude, such, for instance, as George Sand and Victor Hugo, who are now comparatively seldom heard of; while, on the contrary, the best French reviews teem with worthy productions which seem to have their origin in the clearly experienced want of a new direction in literature which will lead the people into more thoughtfulness in matters of State and Church. And in this new departure it is quite significant that French Protestantism is playing a very conspicuous part. Edmond de Pressensé, Laboulaye, and Guizot are among the shining lights in this field, the two former in the political, and the latter in the literary arena. De Gasparin, who recently died, was worthy of the name of a second Wilberforce in his efforts to break the chains of all kinds of slavery, and was justly counted among the noblest men of his age. It is quite clear that the stunning blows of the recent war produced not simply military defeats; they overturned not only the imperialism of the day, but also uncovered the dark shadow which had so long hovered over the literary career of the country. The deeply humiliated people now show some signs of at least being willing to listen to the sound counsel of their truest friends in the Protestant ranks, though not friendly to their religion."

—At a national camp-meeting, Iowa, "a Presbyterian minister, Rev. I. Read, related that he had had convictions of a higher life when at the seminary, but finding no help, but rather discouragement, from all the books he studied, as well as from the professors, he gave it up and apprehended he must keep on sinning and repenting until the hour and article of death. But during his pastorate his convictions revived, but not till a gracious Providence had brought him in contact with a brother from Ohio had he seen clearly what was his privilege in the Gospel; that he had come to this camp-meeting for further light, and especially for the grace he saw to be his privilege, and that he had found it, though he had no name for it as yet; he knew not what to call it, but it seemed to him he was out in an ocean of perfect love."

Monday, September 1.

—The Poona correspondent of the *Indian Statesman* "regrets to have to tell of the sad death of Mr. E. A. Francis, of the Revenue Survey, the son of Colonel Francis. He had been suffering from heart-disease for some time, but when the cricket-match between Bombay and Poona was played last Monday, being very anxious to be present, as he was to be one of the scorers, he got himself carried down to the Gymkhana, in spite of earnest warnings. Perhaps he did not apprehend that he was in any serious danger. This, however, seems to have hastened his end, for on Tuesday he became unconscious, and remained so till his death."

—The *Lancet* says that "the danger occasionally attending our national game of cricket was lamentably shown at Cambridge a few days ago, when a young lady, the daughter of a local tradesman, who was watching the progress of a match, was struck on the chest by a cricket-ball and killed."

—*Bombay Gazette:* "Mr. Cordery who was the co-respondent in the divorce suit of Hogg *vs.* Hogg and Cordery, is the Director of Public Instruction, Punjab. The case has been decreed, as is known to our readers, in favour of Mr. Hogg, who is the Director-General of Post Offices in India."

—*Advance:* "A friend of the late Chief Justice Chase relates that during his term as Secretary of the Treasury his bankers invested some thousands of dollars of his money in a stock which rose a few months after, giving a profit on the transaction of some four thousand dollars. A check for the amount was sent to Mr. Chase. He returned it, saying that while at the head of the Treasury and in control of the national finances he did not deem it proper for him to engage in any transaction affecting in the slightest degree the condition of the currency. Some will think that the Secretary was needlessly fastidious. But the country could stand a great deal more of such fastidiousness among public men than it has seen of late years."

—The same: "Judge Cooley, who fell in a duel with Col. Rhett at New Orleans the other day, was an avowed duellist. He met the disgraceful fate he had invited—dying as the fool dieth. He lost his life, but did not save his honour. His slayer, on the other hand, has only proved either that, assured of his superior marksmanship, he was a deliberate murderer, or that he was too great a coward to defy the contemptible public sentiment that required him to answer Cooley's fling with a challenge. No man can give another consent to take his life, and Rhett is just as truly an assassin as if he had secretly waylaid his victim. It would put an end to this relic of slaveholding barbarism if he should be sent to the gallows for the murderer that he is. And it will not be a dozen years before such a punishment will be visited on such crimes, if indeed this cowardly 'code' lasts as long."

—"Russia tried to chastise Khiva once before, in 1838; but her army perished in the desert. The success of the present expedition, curiously enough, has depended not a little, it is said, on the Yankee invention of the pipe-pump, which will bring up water in the driest desert after a few hours' boring."

—About 33 inches of rain fell in Bombay in the week ending August 30, making a total fall of 75 inches up to that date.

Tuesday, September 2.

—We gather from the *Lancet* that Dr. Vandyke Carter, who has given special attention to the subject of leprosy in this Presidency, and who is now in Europe, is to proceed to Norway at the expense of Government in order to investigate leprosy as it prevails in that country.

—*Bombay Gazette:* "We regret to learn that ten persons were drowned on Thursday evening, through the sinking of a boat on the river at Agra. Among them was a young B.A., Damodhur Dass, who had recently been appointed teacher of mathematics in the Government College. We are not in possession of any particulars of the accident."

—*Times of India:* "While the public north of the Nerbudda is anxiously looking out for the coming railway, it will be gratifying to learn that the last rail was yesterday nailed in on the banks of the great river now flowing grandly on to the sea; and to-day the contractor's train has reached Mortukka or Kheree Ghaut, as the natives call the place. This will be news to you, too, in Bombay, and all travelling northwards to Malwa. Very heavy rain fell here last evening, but the line stood it well, and the train has done its double journey to time-table. Traffic might begin now, but for want of stations, &c., which are in hand departmentally; the travellers' bungalow at Mortukka is not ready either."

—The Rommany Rye in the *Times of India:* "The honorary medical and surgical staff of 'the Bristol Hospital for Sick Children and the Outdoor Treatment of Women' seem but a cowardly set. They have taken fright at the recent election of a lady to the office of house-surgeon, and have run away in a body! Anything more despicable than the fact that these men have resigned their appointments on this account it is not easy to imagine; and the advocates of women's rights have good cause to rejoice over so signal a victory. If one woman can put to flight a staff of physicians and surgeons by her simple presence, what might not a dozen do? By such a step as that taken by the narrow-minded Bristol doctors, a liberal profession is degraded to the level of a sordid trade, and its members are ranked with the workmen, whose only idea of protection is—a strike."

—"A letter from Tiflis published by a contemporary says: 'The inexhaustible petroleum deposits at Baku, on the Caspian (which some of your readers may recollect my describing in 1866), are at last being worked in earnest, the *thikadar*, an Armenian, who had a royalty over all the petroleum in the Caucasus, and of course did nothing, having been persuaded or compelled to come to terms. Millions of gallons are consequently now being extracted from these vast reservoirs of buried fuel, which have only to be pierced for the oil to shoot up, sometimes 30 or 40 feet above ground. Boring machinery is being procured from Europe or constructed in Tiflis, and is in great demand. The supply is stated to be boundless. Other springs are known to exist; it is probable, in fact, that oil may be 'struck' anywhere along the Caspian. The price of kerosine has already fallen 50 per cent. Yet such is the want of internal communication existing throughout the empire, in spite of the natural advantages it possesses in the way of water communication, unsurpassed except in America, that American kerosine is actually cheaper in St. Petersburg than Russian."

—*Friend of India:* "The Government of Bengal, which is immediately responsible for the prevention of violent deaths such as the twelve last June during the Jugganath car-festival, asked the Government of India to sanction the enforced disuse of cars so heavy and unwieldy as to be dangerous to human life. The Government of India has declined to lay down any general rule or to issue minute instructions. Granted that the concourse at the festival is lawful, we still think the Government of India is bound to declare, in language free from circumlocution, whether it believes the cars forty feet high, which in one place or other cause the loss of life every year, have been and are so dangerous to life that no magisterial arrangements, whether personally superintended or not, will prevent fatal accidents. That is the issue. For this is not the case of an ordinary nuisance or an ordinary concourse, when so many deaths annually occur from a case so evident. But if the Government of India persist, contrary to all the facts officially reported, that the dragging of such cars is an ordinary nuisance, to be left to the discretion of the magistrate, the responsibility is clearly the Lieutenant-Governor's, and after his humane and forcible representations he is bound to act up to that responsibility. Sir George Campbell is told that the Government of India leaves the matter to him under the ordinary law."

—"Quarter after quarter the official translators register, and report in the various *Gazettes*, the publication of obscene works, chiefly in the vernaculars. Year after year more than one Director of Public Instruction, reviewing the books issued in each province, informs the Government of the filthy and illegal character of many of them. But nothing is done. We hear of no prosecutions under the sections of the Penal Code, which are sufficiently comprehensive to put down all obscenity that is not deified by Hindooism in the architecture of its temples, the figures of its gods, and the female establishments attached to both. Nor is this all. There is good reason to believe that there are many publications and pictures of this nature issued by presses in defiance or evasion of the law under which they are licensed. But the police are as indifferent to these evasions as the Executive Governments to the open defiance of the law which their *Gazettes* chronicle every quarter. But there is a practical argument which the Government of India cannot afford to overlook. It professes—since Lord Dalhousie's time it has not advanced far beyond profession, unfortunately—to desire the progress of native female education, and it looks to native men to take the initiative. But their intense reluctance to educate their women will not be modified so long as Government by its inaction justifies their argument, that to teach a woman to read is to expose her to the annually increasing obscenity of vernacular literature. We recommend the Government of India to direct the Postal and Customs authorities to use more vigilance in the discovery and destructions of those indecent and criminal importations from France and Southern Europe which our Anglo-Indian correspondent lately denounced."

—"The *Indian Church Gazette* complains of the feebleness of the Missions of the Propagation Society in Northern India. The weakness of every Mission upon their list, Chota Nagpore alone excepted, is already too apparent, yet, instead of concentrating forces and rallying upon the main points, the policy seems to be that of still further attenuation and entering upon fresh fields, while those Missions to which the Society is already pledged are crippled and starved. The Committee

of the Society at home have shown a sad want of administrative ability. They have shown more interest in getting a High Church Bishop to introduce dispeace into Madagascar than in their duty to India."

Wednesday, September 3.

—A telegram received from Aden states that the "*Dalhousie* returned with thirty-four survivors from *Singapore* and three from *Kwangchow*. Ships complete wrecks. Sixteen hands of *Singapore* lost, including master and all but two officers. Natives treated our people with great kindness, and have been rewarded." Apart from the sad loss of life by shipwreck, this news is highly satisfactory.

—The "Rommany Rye" on a new form of Cant: "A knot of Frenchmen, of whom Théophile Gautier was the most influential, following Lord Byron's lead, kept up the cry, now so loudly echoed by Mr. Swinburne, against the common cant of virtue, and above all, against 'its rehabilitation by the modern newspaper.' The notion was a taking one, and gradually working downwards it seems to be reaching the ordinary English journals, and the ordinary units of society. You may now hear the dullest Squaretoes, who has as much in common with Don Juan as with Don Quixote, putting on all sorts of wicked airs, affecting a lively interest in naughty things and an elegant horror of Philistine propriety. India, owing to the peculiarity of her social scheme, has a large number of these hypocritical persons—in practice they are frequently painfully well-behaved—who delight in what may be called the cant of impropriety. For, thanks to certain journals and the tolerance of society, this affectation is assuming a concrete form, and may be as easily marked down as the cant of religious hypocrisy. There was some excuse for the great artists and writers who first protested against the falseness of overrighteous people who ignored the essential conditions of human nature; but there is none for the dull dogs, often old enough to know better, who think it original to talk second-hand impropriety, and occasionally try an *innuendo* in the presence of ladies."

—*Indian Observer:* "A recent debate in the House of Commons on the Elementary Education Act was rendered noteworthy by the maiden speech of Mr. Villiers Stuart, member for Waterford. The honourable gentleman was formerly a clergyman of the Church of England, but had availed himself of the recent Clergy Disabilities Bill to get rid of his orders, and justly said that the privilege of having had charge of a large parish had brought him into constant communication with the labouring class, whose opinions and wants he had had most favourable opportunities of studying. Mr. Stuart must be about the first clergyman that has sat in the House of Commons since the days of Horne Tooke."

—*Bombay Samachar:* "Mr. Jevunjee of the Byculla Hotel posted some recommendatory letters to his father at Baroda, but before doing so communicated the fact to his father by telegraph, asking him to send for the letters from the post-office the next day. Unfortunately, the substance of the message reached the ears of the defendants, who fraudulently wrote the name of the plaintiff on a bit of paper, and giving it to a servant ordered him to go to the Post-office and fetch the papers. The servant in his turn, perhaps too lazy to do the mission himself, engaged a cooly for the stipulated sum of one anna to go to the post-office. The letters were duly delivered to the cooly, who gave them to the servant, who gave them to the defendant. On the other hand, however, the plaintiff, not receiving the letters as expected, made inquiries, which resulted in the capture of the cooly, who naturally pointed out the servant, who denied any knowledge of the affair. The defendants, however, were arrested on suspicion, and a case of fraudulently receiving letters having been filed against them, they were convicted and sentenced to several terms of imprisonment."

—*Lucknow Witness;* "The Rev. Bishop Harris and travelling companions, among whom is the Rev. Dr. Waugh, of Lucknow, arrived at Yokohama on the 17th of July. The party expected to spend a month in Japan, and then proceed to China. They will probably not reach Calcutta before Nov. 1st."

—"England has witnessed another advance towards the interesting practices of the sixteenth century. The *Times* gives us an account of the baptism of the ship *Tolten*, which took place not many weeks since near Greenwich. It is hardly necessary to say that this mediæval performance was indulged in by the Roman Catholics. 'A company of forty, the most of whom were of this persuasion, were present on the occasion. A Mr. Aves and a young lady of Chilian parentage stood as sponsors. Instead of breaking a bottle of wine against the bows of the vessel, as is the usual custom among us, Mr. O'Halloran went round the upper and main decks, preceded by a body of acolytes and choristers, who sang the *Benedictus*, while the priests sprinkled the timbers of the good ship with holy water in the name of the holy and undivided Trinity, and the baptism was complete. A luncheon on board followed as a matter of course.'"

Thursday, September 4.

—*Daily Review;* Letter from Sir Samuel Baker, Ismailia, N. lat. 4° 54', April 23: "We were seventy-eight miles from the Victoria Nile, without either guide or interpreter; the path lost in gigantic grass and tangled forest. I set fire to my station, and burnt all effects that the troops could not carry, and started on the 14th of June. For seven days we had to march and fight through countless ambuscades, the whole country having been organized to massacre us in the frightful grass, which exceeded 9 feet in height. My wife had to march through on foot. With some loss we joined Rionga, having defeated the enemy in every encounter, thanks to the Snider rifles. I found a stockaded camp on the bank of the Victoria Nile. I then exchanged blood with Rionga, and raised the powerful tribes of Langgo and Umizo against Kabba Réga. I left sixty men with Colonel Abd-el-Kader, with Rionga, while I pushed on to Fatiko with the 'forty thieves' to arrange for a general attack upon Kabba Réga when the grass should be dry enough to burn. The 'forty thieves' are a picked corps, consisting of forty-six Snider rifles which form my personal escort, commanded by my aide-de-camp, Colonel Abd-el-Kader, who is a very fine fellow. All my military successes are due to Abd-el-Kader and the 'forty thieves.'

"The route from the Victoria Nile is uninhabited wilderness for 78 miles to Fatiko. I met friendly natives hurrying from Fatiko with the awkward news that 'the slave hunters, believing me to have been killed, were burning and destroying all countries friendly to the Government, and that they were about to attack the small detachment of troops left at Fatiko.' I hurried forward, and on the 1st August arrived unexpectedly at Fatiko with the 'forty thieves.' We were almost immediately attacked by 270 of the slavers, who fired a volley, without warning or provocation, into the camp, and continued file firing. I had seven men wounded at the first discharge. In less than a minute I was into them with the bayonet, and I shot their leaders. The route of these audacious rebels was soon complete. I followed them for more than four miles, capturing 43 prisoners, 131 slaves, 306 cattle, and seven flags. They lost more than half their number in killed and wounded. By a little diplomacy I broke up all their stations in the neighbouring countries and established order. I raised an irregular corps of 300 men of the most respectable. I sent a detachment to act with Rionga against Kabba Rega, who quickly hemmed him into a helpless corner. I sent 100 men to Ismailia for reinforcements, and after more than three weeks' delay I received 200 additional regulars, thus raising my force to 400 regulars and 300 irregulars. In the meantime I had constructed an impregnable fort at Fatiko, commanded by its rock citadel, which embraces a panorama of 60 miles. Fatiko is the paradise of Africa in climate and position. The King of Uganda (M'tese), with whom I had been in friendly communication, had quickly sent me an army of 6,000 men under his general, Congow (mentioned in Speke's book). Thus all my arrangements had been successful. I sent fresh troops to occupy Unyoro.

"Perfect order having been established throughout all countries in a radius of four days' march from Fatiko, and the natives rejoicing in the protection of the Government, they paid their corn taxes cheerfully and my work was completed. The slave-trade was at an end, and Egypt extends to the equator. Leaving a force of 250 men at Fatiko, I came to Ismailia. The Englishmen had constructed a beautiful trim screw steamer of 108 tons, which will slip through the Bahr Giraff like a fish. I hear that the river is much improved by the labour I expended upon the canals in 1870."

—Home Intelligence. August 15th: Spanish telegrams report further Government successes over the Reds and the Carlists. The insurgents in Carthagena, under Contreras, have been routed.

The fusion of Orleanists and Legitimists is still a leading topic in France.

The Bonapartists are intensely irritated at the fusionist efforts of the Government, and, in order to detach Marshal MacMahon from the policy of his Ministers, have made overtures to the Radical party to assist them in securing to him a three years' lease of power.

A severe outbreak of typhoid fever in Marylebone has created much alarm. It is suspected that the fever has been introduced from a milk farm.

Particulars have been received of a severe earthquake at Valparaiso on July 18.

The English steamer *Deerhound* has been captured by a Spanish man-of-war. The *Deerhound* is the vessel that landed arms and ammunition for the use of the Carlists at Fontarabia recently, and she was attempting a similar enterprise when captured off Fontarabia.

The White Star clipper Dunmail, bound for Melbourne, was totally wrecked shortly after leaving the Mersey. Crew and passengers all saved.

There has been another dreadful steamboat accident on the river Potomac. A fire broke out on board the steamer *Wawasset*, and upwards of seventy persons are known to have perished. Forty-six of the bodies have been recovered. Five persons also perished (says the same despatch) in a fire at Portland.

There was a very violent storm at Paris on August 8, which caused much injury to property and some loss of life. The lightning struck a house in the Rue St. Maur, entered a room where a child was sleeping, destroyed an engraving hanging over the bedstead, and found an exit by breaking through the wall. The child was only injured by being cut by broken glass. In the Rue des Batingnolles a coachman was killed by lightning while sitting on his box. In the Vezelay a woman was killed at the moment when she was opening a window, and at Neuilly a man was killed in the streets. Torrents of rain fell, which filled the sewers to such an extent that thousands of rats were drowned, and the waters of the Seine were so disturbed that several corpses which had been for some time in the river were brought to the surface.

—*Overland Mail:* "Lord Cairns has considerately put it on record, for the guidance of amalgamating companies, that considerably over a quarter of a million (we include certain necessary outlay) was expended by the Albert Insurance Company in amalgamation compensation. Mr. Sheridan, M.P., who has been very enterprising in Parliament in the interests of insurance companies, has not taken the smallest bites of the cherry. He had 38,000*l.* in all for amalgamating three business to the Albert, 15,750*l.* for arranging the Medical Society purchase, 9,000*l.* for the Family Endowment, and 14,225*l.* for the Times Company, of which he was manager. Mr. Sheridan has been equally successful in other amalgamative schemes. He seems to have prospered: we cannot say so much for some of the companies."

"We have all been wrong in supposing that 'the occasion makes the man.' It is, it seems, the man that makes the occasion. The office of Judge Advocate-General has, it is true, been in abeyance for the last three years, but that was, if we may believe the *Daily News*, because it was not wanted. 'With a revival of the need it is again called into existence.' The Government, our contemporary explains, did not want to lose the assistance of 'an able public man,' and so desiring also peace and quietness, have given Mr. Ayrton the post of Judge Advocate-General. It is not that we have need of a Judge Advocate-General—the country has, indeed, got on very well without one—but the Ministry desired to pacify a gentleman whose ability out of office in creating discomfort is well established. This post, with 2,000*l.* a year without arduous duties, just met the need."

Friday, September 5.

—*Madras Athenæum*: "We have to record another savage assault committed in Madras on a European. A few evenings ago Mr. James Bradshaw, of the Civil Engineering College, was proceeding from the house of Mr. Fowler, Inspector of Schools in Adyar, to his own house in St. Thome, when, on nearing the Elphinstone Bridge, he was set upon by a large crowd of Mahomedans, headed, it is said, by the Elphinstone Toll Gatekeeper who is also a Mahomedan. Mr. Bradshaw's horse was seized, and his carriage backed into a ditch. He was overpowered by the crowd in a lonely part of the road between Adyar and

St. Thome. His stick was forced out of his hands, and he was immediately struck over the forehead and left eye. His scalp was laid open, and it is a marvel that he retains the sight of his eye. His face was now covered with blood; and as he stooped down to wipe away the blood from his eyes, he was struck on the back of his head a blow which felled him. When down, he was beaten in a brutal manner. He tried to get up, but after staggering a few paces was struck down insensible under a tree. There he lay for some considerable time, till his coachman returned and brought peons, who bore the gentleman to the thanna."

—Telegram: The British India Company's steamer *Ethiopia*, bound from Calcutta to Rangoon, has been totally wrecked on a reef off Cape Negrais. The mails have been lost: no passengers were on board. The officers and crew were saved.

—The Str. *Orissa*, with the outward Indian Mails, left Aden for Bombay at 4 P.M. yesterday, 4th.

—Deaths last week, 335.

—*Times of India;* London correspondent: "Sir Saml. Baker's conquests are the acts of a mere brigand, without the slightest justification, and only undertaken to gratify his ambition and love of enterprise. These are not merely my own sentiments, for several leading London papers have taken the same view of the matter, and assert or imply that Baker is no better than a gallant, skilful, audacious filibuster. A still more daring feat than the boldest of Baker's exploits is about to be undertaken this autumn by an American, Professor Wise, who intends to make a balloon voyage to Europe. He anticipates that the journey will take about 60 hours, and that he will descend somewhere about Madrid. He will have three companions and in case of descending at sea, a lifeboat will be attached to the car. The idea has long been a favourite one with Professor Wise, who has at last nearly completed his preparations, and is confident of success. I should be sorry to insure his life."

Selections.

INCIDENTS IN AN EVENTFUL LIFE.

Our readers will remember the thrilling narrative, under the above title, which we reported some weeks ago, from an address delivered by Mr. Henry Reed, of Tunbridge Wells and Harrogate. It is now published in separate form, containing some new matter, which will interest those who read the former account in these columns.

The following narrow and providential escape occurred quite early in Mr. Reed's colonial experiences:—

"I had occasion to go to Sydney on business, and returned by a vessel called the 'Hetty,' Capt. Hassel. Upon our arrival at the Tamar Heads, the wind and tide prevented our proceeding up the river to Launceston, and we anchored, waiting a change. Being very anxious to reach town, with great difficulty I persuaded the captain to lend me the ship's boat; he could not spare a man to go with me, so I started alone. I had about forty miles to go; in the river there are a number of reaches opening out into large bays. I left the ship about five o'clock. There was a moon, but the night came on stormy, with heavy squalls. After pulling to windward of Middle Island, I set sail, and had a prosperous voyage until I got through Whirlpool Reach. The land being high, by sailing close to it I was protected from the violence of the storm; but when I entered Supply Bay I was exposed to the fury of the blast. Suddenly I heard amongst the trees the noise and roaring of a violent squall. I immediately put up the helm, but before the boat got her head to the wind the squall reached me, and over she went. I found myself on the keel of the boat. How I managed to get there is a mystery. Surely God must have given some angel charge over me, blessed be His holy name! There was much sea on as I drifted into the open bay, and it required great care to retain my position on the bottom of the boat. I had hoped that the wind and tide would have drifted me near the shore, so that I should have been able to swim to it: instead of which, I was so long drifting about the bay that I became benumbed with the wet and cold, and must soon have fallen into the water and perished; so I determined to try and pull off my clothes and attempt to swim on shore, though I had little hope of reaching it, being a poor swimmer, and the distance appearing great. With difficulty I got all off but one stocking; in trying to take it off I lost my balance and fell into the water. I struck out for the shore, but was soon completely exhausted, and with a 'God be merciful to me!' on my lips, I went down, expecting death; but, to my surprise and joy, my feet touched the bottom, the water reaching up to my neck. I then knew that I was on a spit of gravel which ran from the land a great distance into the bay, and by keeping on the centre of it I reached the shore. It must have been about midnight, so that I was probably five hours on the bottom of the boat.

"The part of the country where I got on shore was forest land and uninhabited. I knew there was a log hut some miles higher up, and I thought by keeping near the river I might be able to reach it; but I soon found exposure to the cold wind doubled me up, and I was compelled to seek the shelter of the forest. Guided by the moon, I travelled in the direction I thought the hut was in. Oh what a journey was that! Naked—a thick forest—a cold winter's night! I fell again and again, but got up, and with fearful energy and desperation went onward—onward, until I came to a creek, up which the tide flowed. It was low water; the banks I found steep, and covered with soft mud, a deposit left by the tide. I easily slid down into the water, but with difficulty climbed up the opposite bank. I now knew my whereabouts, and soon made the hut, and *cooied;* on which I heard a voice say

"'It's a bushranger!'

"I squatted behind the paling-fence that enclosed the garden, lest they should fire on me, and *cooied* again; then to my joy one of them said—

"'It's Mr. Reed's voice.'

"I cried out, 'Is it you, Cordell?'

"'Yes, sir,' he answered.

"Then I went forward and found Cordell, a river pilot, who with his convict crew, had been forced to take refuge there in consequence of the stormy weather.

"It was now toward morning, so that I had been between five and six hours travelling through that bush. Nothing but the mighty power of God could have sustained me and preserved me alive all through that terrible night; and yet I never acknowledged his hand in it, or thanked Him for it. The convicts in the hut treated me with the greatest kindness. One lent me a shirt, and another a jacket, and another a pair of trousers, and I was soon clothed in the regular convict dress, and they were not long in making me a cup of hot tea. During the morning the 'Hetty' appeared in sight, and the pilot brought me alongside of her. When I got on board, the captain could have hardly been more surprised if a spirit had appeared to him. He had come upon the boat, bottom upwards, in the river, and seen some of my things floating about, so he concluded I was certainly lost.

"This adventure made no change in me. I went on seeking happiness in the world, but found it not. I had abundance of this world's goods, and was prosperous, for so young a man, beyond all my expectations. I tried billiards (I was a great billiard-player), card-playing, race-horses. Another man and myself kept race-horses, and ran them on the course. We lost. Some time afterwards he put an end to his existence by blowing his brains out. Yet I never thought of God, never thanked God; but there was an aching heart in the midst of prosperity, and, with all that the world could do for me, my soul was not satisfied. Troubled I was, though I knew not why."

Mr. Reed, now an old man of nearly seventy, is about to visit for a short season the country where so many of his early years were spent, and hopes to preach Jesus at Port Philip, a city of 100,000 inhabitants, he having been the first to preach the same gospel there when it contained only three huts, and his congregation consisted of five persons—two white and three black men. The following paragraph refers to this period:—

"About this time Port Philip was discovered by Batman, and I went over to devise some means for preserving the natives from destruction. There were then but two or three huts in the place—Batman's, Faulkner's, and, I believe, another. I had a letter from Batman to his brother (who, with Buckley and three Sydney natives, occupied his hut), to afford me every assistance in his power in carrying out my object. I had prayers in the hut with these five men every day, read the Scriptures and preached Christ to them—the Sydney natives understanding a little English. No doubt this was the first time the gospel was ever proclaimed in Victoria. The Yarra Yarra tribe corroberied to me the place where the city of Melbourne now stands, and alone I accompanied them up the river, and lived with them for a short time. Having thus gained all the information I required for carrying out the object contemplated, I returned to Launceston, the Lord having mercifully preserved me whilst living with them in the wilderness."

Mr. and Mrs. Reed have been holding meetings in their mission-room at Harrogate, which has been thronged, and to which visitors have come from distant places, having read in *The Christian* the address at Mildmay Conference-hall, entitled, "Be Filled with the Spirit," and the "Incidents" which we have now supplemented. Our readers will be glad to know that these two addresses are now issued from this office, as the first two of a series of "Dunorlan Tracts," uniformly printed in good clear type. They are sent forth by the author with many prayers, in the hope that God will use them for his own glory, in the salvation of sinners, and in encouraging his own children to seek to be filled with the Holy Ghost.—*The Christian.*

NOTES FROM SEA CLIFF.

BY MRS. PHŒBE PALMER.

This is the eighth day of the camp-meeting. The tide of divine influence has been continually rising since the first, and the number in attendance increasing. The writer has not had the privilege of attending the camp-meetings previously held on this delightful spot, but numbers who have been present at each successive meeting assure us that this exceeds former occasions in manifestations of soul-quickening, hallowing power. The preaching has been excellent, and the social meetings wonderfully blessed with realizations of the divine presence. Many believers have been sanctified wholly and sinners saved.

A dear brother who had necessarily been much pressed with the secularities of the occasion, being President of the Sea Cliff Association, said with much emotion this morning: "I am deeply impressed that the results of this meeting will be far-reaching. I have been accustomed to attend camp-meetings for thirty-five years, from one to five every season, but this has been the best of all. Never have I attended a meeting where the streams of salvation seemed to spring so directly from the mountain, and flow so sweetly and steadily to the great ocean of *love*, as in this meeting at Sea Cliff. The light thrown on the pathway of holiness has been so clear that any one desiring to walk in the way could not but discover it; and in case they do not walk in it, it will be written over the gateway of heaven, '*Ye would not.*'"

Among the many thrilling testimonies from time to time given in was one from Mr. B., the good Water Street missionary, this afternoon. The leader of the meeting proposed that Jesus, the Great Master of assemblies, should speak first. The account of the miraculous feeding of five thousand was then read, and the lesson enforced that the bread of life broken to the disciples of Jesus must at once be broken to the multitude or it will never be multiplied to the soul. As corroborative Mr. B. said:

"Five years ago Jesus gave me a little piece of bread, and ever since I have been breaking it to others. Millionaires have taken a bit of the bread of life from my hand. Burglars have taken it and stolen no more. Magdalenes have taken it and become virtuous women. The poor drunkard has taken a bit and become a sober man. And thus in regard to every good thing it multiplies by use. Money is increased as one gives in the name of the Lord. When I was converted I had literally nothing, scarcely clothes to cover my nakedness; but the promise was fulfilled in my case, 'Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.' My wife kept a little confectionery shop, and after my conversion people came to the store to congratulate me and would buy something. We were soon above want. And then we began to give, and kept on giving. The more we gave the more we had to give. I used to say to my wife, 'Sarah, I do think if you should throw five shillings out of the window for God ten shillings would walk in the door shortly after.'"

Standing erect he exclaimed, "I know this is a truth, that power comes through exercise. When I was training for a prize-fighter I exercised my

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muscles in order to have strength, and I know that grace grows by using the little we have."

It is wonderful to look at this man, who is now lifting up the fallen in the Fourth Ward in New York, once lifted up from the lowest depths of degradation himself.

Monday morning. This is the tenth and last day of the meeting. Yesterday the Holy Sabbath was indeed a delight. A love-feast of extraordinary interest was held at nine o'clock in the morning. Hundreds were assembled. Jesus was gloriously present, and seemed to say to the multitude of waiting disciples, "Ye are my witnesses." That is, You know what I have done for you, therefore testify for me. Seldom have we listened to such powerful, concise, well-directed testimonies. The indefatigable, excellent presiding elder gave the key-note as he heartily exclaimed at the opening, "O magnify the Lord with me, and let us exalt his name together," etc. Would that we could pourtray on paper how marvellously Christ was exalted by scores of witnesses as able to save to the uttermost! Said one exultingly: "I belong to the royal family. I am a prince of the blood, and my Father says, 'Be thou faithful unto death, and I will give thee a crown of life!'" But we dare not begin to particularize. Through the entire day Jesus was lifted up, and we trust the day of eternity will reveal that many were attracted to the cross.

Interesting services suited to every age and condition have been held daily. A very pleasant and commodious summer home has been reared on the cliff, within about one minute's walk of the great Tabernacle, for the aged people of the M. E. Home on Forty-second Street, New York. Special meetings were held at "The Home" for their benefit. Children's meetings, conducted by Mrs. Bottome, with abundant excellent assistance from Mr. Saunders and others, were held at half-past two o'clock. Young people's meetings at 6½ o'clock, and a mothers' meeting, conducted by Mrs. Battershall, immediately after the close of the 3 o'clock meeting, at Mr. Battershall's cottage. What opportunities for getting and doing good are the people enjoying at Sea Cliff!—*The Advocate.*

Miscellany.

Conference of Christians in New York: The Evangelical Alliance have made arrangements for the next great gathering of Christians of all nations, to be held in New York on the ten days from the 2nd to the 12th of October. Among those who will be present at the conference it is expected the following representatives of the Christian Church in England, France, Germany, Holland, Belgium, Italy, Spain, Russia, Sweden, Switzerland, and the United States of America will be in attendance:—For the Church of England, the very Rev. the Dean of Canterbury and Professors Perowne and Leathes; Scotch Presbyterians, Drs. Cairns, Eadie, Brown, Rainy, and others; Congregationalists, Drs. Parker and Stoughton, and the Revs. T. W. Aveling, Baldwin Brown, J. C. Harrison, etc.; the Wesleyans, Drs. Arthur and Rigg; the Church in France, Pasteur Bersier and Dr. Pressensé; the Old Catholics, Father Hyacinthe; and a host of others from the countries above named. The subjects for conference and discussion are varied and momentous, embracing a large variety of topics, among which are the following:—"Christian Union," "Christian Life," "Christianity and its Antagonisms," "Christian Missions, Foreign and Domestic," "Christianity and Social Evils," etc. Each subject will be written upon by one of the delegates, and discussed in the order set down in the programme. Each day's proceedings is full of interest, and devotional meetings are interspersed.—*The Christian.*

—At a meeting of the Free Church Commission, August 13, Dr. Duff stated as follows: "By last mail from South Africa, they had received gratifying intelligence of a most remarkable religious revival which had taken place in the mission district under the charge of Mr. Allison, of Pietermaritzburg. At Impolweni, about twelve miles distant from that town, there was an extensive mission farm, the financial condition of which was eminently satisfactory; and upon that interesting mission farm a remarkable revival had taken place a few months ago. Mr. Allison, in writing to the committee, said:—'A few weeks ago, the members of the Church at Impolweni were brought under deep solicitude on account of their spiritual state and want of zeal before Almighty God. Solemn meetings were held in which their shortcomings were mutually confessed and deprecated. A week of united prayer was decided upon. Whole nights were spent upon the hills near the station in sending up their united cry for a renewing baptism of the Holy Spirit. The God of Israel, ever faithful to His promises, granted their request, and that far beyond their expectations; for the members of the Church generally were not only blessed with a renewal of their first love to the Saviour, they had also the unspeakable pleasure of seeing fifty-three new-born souls added to the Church—a considerable number of them from heathenism—leaving still a few more of this class in a hopeful state of mind.' Mr. Allison then went on to give a number of detailed statements corroborative of that general statement."

TELEGRAPHIC NEWS.

London, 29th August: There has been a terrible gale on the coast near Cape Breton; eighty vessels have gone ashore.—Serious mob riots have occurred at Leipzig, which were stopped only by the intervention of the troops.—A large number of officers have volunteered for the expedition to the Gold Coast against the Ashantees. The following officers have been appointed:—Colonel Machial, second in command; Captain Henry Brackenbury, military secretary; Captain M'Calmont (7th Hussars), aide-de-camp; Major Baker (18th Foot), and Captains Buller and Huyshe, of the 60th Rifles, to the Adjutant-General and Quarter-master's Departments. Besides the above, twenty officers have been selected for special qualifications, including Colonel Evelyn Wood, Major Home, Major Russell of the 13th Hussars, and Lieutenant Maurice.—It is intended to organize a minimum native force of from 12,000 to 15,000. Colonel Sir Garnet Wolseley leaves on the 7th September.—Mr. Douglas, son of the Bishop of Bombay, was drowned yesterday at Aberfeldy while bathing.

Paris, 29th: The French Government have decided to abolish the surtax on foreign grain.

30th: The *Journel des Débats*, the leading Paris paper, declares that a Republic in France has become impossible and that a Liberal Monarchy is alone possible. It also insists upon the Count de Chambord granting the constitutional charter.

London, 30th: Mr. Standford, a Conservative, has been elected member of Parliament for Shaftesbury.—The Clamiant's Australian witnesses yesterday affirmed from personal knowledge that Arthur Orton and Thomas Castro are two individuals, and they identified the Claimant as Castro.—The Duke of Brunswick has been buried at Geneva; his brother contests the will on the ground of insanity.—The Shah of Persia arrived at Tiflis yesterday.

31st: The *Observer* states that the late Ministerial changes are premature; if Mr. Monsell retires, the Marquis of Hartington will succeed him, and in the event of the latter retiring, Mr. Forster will be his successor.

1st September: The insurgents at Carthagena notified on Thursday last to Admiral Yelverton their intention to fire upon him and also to confiscate English property if the frigates *Vittoria* and *Almansa* are taken away and surrendered to the Madrid Government. Admiral Yelverton has given the insurgents forty-eight hours to reconsider their threat. Negociations are proceeding. Admiral Yelverton will probably take the vessels to Gibraltar, engaging not to deliver them to Government until the Carthagena question is settled. The English residents have left the town, and provisions are scarce.—The Russians are campaigning against the Turcomans, who have massacred two thousand liberated Persians from Khiva.

Florence, 1st: The King of Italy is about to visit Vienna and Berlin. His visit indicates a cordial understanding between Italy, Austria, and Germany.

Madrid, 1st: Admiral Yelverton will take the insurgent vessels to Gibraltar on Monday next. He has offered to recommend England not to deliver them to the Spanish Government, but has refused to guarantee their non-delivery. The insurgents are exasperated in consequence, and a conflict is apprehended.

Paris, 2nd: The International Congress on Oriental affairs opened here yesterday. The delegates of many countries were present, the Japanese Minister being President.—Cholera has broken out at Havre.

Berlin, 2nd: The statue of "Victory" was unveiled with much ceremony to-day, it being the anniversary of the capitulation of Sedan.

London, 3rd: Admiral Yelverton has sent the *Vittoria* and *Almansa* to Gibraltar without any resistance on the part of the insurgents.—Advices from Cape Coast, dated 11th August, state that affairs are unchanged.

PASSENGERS SAILED.

Per P. and O. Str. *Travancore, August 29th:*

For Southampton.—Quarter-Master H. Murray and Mr. W. Herbert.

For Brindisi.—Master Arbuthnot.

For Venice.—Mr. Tasker.

For Aden.—Mr. Rodrigues.

Per Str. *India, September 1st:*

For Marseilles.—Mr. W. Gavin; Mr. F. Gavin; and a Parsee.

For Alexandria.—Mr. and Mrs. F. W. Vidal.

For Suez.—Mr. M. Abraham and son.

For Naples.—Mr. A. Dominico.

For Aden.—Mr. Hormusjee Bomanjee.

Per P. and O. Str. *Golconda, September 5th:*

For Southampton.—Mr. and Mrs. J. T. Thomson; Mr. Harrison; Capt. and Mrs. Yates; Major G. Austin; Mr. McKechnie; Miss Davis; Lieut. J. H. Layard; Lieut. and Mrs. Lay; Lieut. G. Cresswell; Quartermaster Sladden; Mr. R. Gosling; and Mr. Ormrod.

For Brindisi.—Major F. S. Slaton; Mr. J. Sheldon; Capt. Robertson; Capt. W. T. Maitland; Mr. W. Raikes; and Mr. Samson.

PASSENGERS ARRIVED.

Per P. and O. Str. *Golconda, 30th August:*

From Southampton.—Mrs. Kingcome and child; Mr. W. Newland; Mr. W. Hilton; Mr. J. H. Gullett; Mr. J. Roberts; Mr. and Mrs. Crosier, infant and child; Surg. D. J. Freeman; Mr. F. Edis; Mrs. Arthur; Mrs. M. Gullett; Dr. and Mrs. F. C. Barker; Mrs. Campbell and infant; and Mr. W. Grant.

From Brindisi.—Mr. A. King; Mr. Nosworthy; Col. Alexander; Mr. and Mrs. Ingram; and Mr. F. Jefferson.

From Aden.—Mr. Barrett; Sk. Sullon.

Per P. and O. Str. *Sunda, September 4th:*

From Southampton.—Capt. and Mrs. Smyth; Mr. and Mrs. Winter; Miss Stone; Miss Carberry; Mr. Carberry; Mr. Carberry, Jnr.; Mr. G. Godfrey; Mr. H. T. Jacob; Mr. Robinson; Col. and Mrs. Roome, 2 infants and child; Captain and Mrs. L. Fraser; Captain Callwell; Mrs. Lorie; Mr. and Mrs. Hopper; Hon'ble Lieut. Keily; Dr. H. Goodall; Mr. P. W. Kellner; Mrs. Sutherland and 3 children; and Mr. R. Eyre.

From Brindisi.—Captain N. J. Jones; Mr. Jenkinson; Mr. H. T. Prinsep; Mr. West; and Mr. A. Buchanan.

DOMESTIC OCCURRENCES.

(*Charge for insertion, 8 annas.*)

BIRTH.

ANGELO—At Agra, on the 29th August, the wife of Captain Edward Fox Angelo, Brigade Major, of a daughter.

MARRIAGES.

HART—LAWRENCE—August 9th, at Lemsford, Herts, Henry, son of W. Hart, late Bombay Civil Service, to Honoria Letitia, daughter of late Sir Henry Lawrence.

GROVE—GAGE—Sept. 2nd, at Sholapore, by the Rev. William Eames, M. A., Captain Alexander Sinclair Grove, Madras Staff Corps, to Catherine, youngest daughter of Colonel E. Gage, Commandant 15th Madras N. I.

DEATHS.

LATOUCHE—August 26th, at Kaira, Frances Maude, infant daughter of Capt. W. P. LaTouche.

CURRIE—August 27th, at Surat, Louisa, the beloved wife of Mr. H. R. Currie, Government Telegraph Department, and youngest daughter of Mr. Hessing, Surat Municipality, aged 15 years and 6 months.

KINGCOME—August 29th, at sea, on board the P. and O. steamer *Golconda*, on the passage to India, between Aden and Bombay, Muriel Beatrice, the beloved youngest child of Capt. Henry Kingcome, aged 14 months.

TRAYNOR—August 29th, at Deesa, George Traynor, Esq., Surgeon, Royal Artillery, aged 30 years.

ORMROD—August 30th at the Byculla Flats, Anne, the beloved wife of Mr. Ormrod, Manager Soondordas Mills.

STERN—At Goruckpore, on the 30th August, Sophy Elizabeth, the beloved wife of the Rev. H. Stern, C. M. S., from disease of the heart, aged 34 years.

FORDE—August 31st. at 12, Parell Road, Bombay, Ada Emily, the beloved wife of A. W. Forde, Esq., C.E.

SUBSCRIPTIONS TO BOMBAY GUARDIAN.

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Capt. R. B. Mitchell, July 15th, 1873, Rs. 5-6-4; Dr. A. Rogers, April 12th, 1874, Rs. 9-8; Lieut.-Col. Martyr, August 29th, 1874, Rs. 8-12; P. Martyr, May 15th, 1874, Rs. 7-4; J. F. Hobson, June 21st, 1874, Rs. 8; J. Budd, December 1st, 1873, Rs. 5; Mrs. Janvier, July 13th, 1874, Rs. 9-10; Mrs. Mitchell, March 2nd, 1874, Rs. 9-10.

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C. BANKS,
September 1873. Superintendent.

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